

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."—*Luke xii, 32.*

No. 18, Vol. LI.

Monday, May 6, 1889.

Price One Penny.

GENERAL CONFERENCE.

[CONTINUED FROM PAGE 260.]

FIRST DAY.

Afternoon Session, April 6th. Proceedings resumed at 2 p.m.

Singing by the choir:

Glorious things of thee are spoken,
Zion, city of our God, etc.

Prayer by Bishop Orson F. Whitney.
Singing:

We're not ashamed to own our Lord,
And worship Him on earth.

Apostle Moses Thatcher addressed the assemblage, his remarks being substantially as follows:

I feel the need of the faith and prayers of the Saints. Unless the Elders are inspired by the Holy Spirit there is little profit in their utterances. May my remarks be of a character to forward the interests of truth and righteousness. I am grateful to the Lord for His mercy and kindness to this people.

We are favored with the presence of a greater number of Apostles now than we have had for several years. We meet under the Presidency of Brother Wilford Woodruff. To those who have been suffering wrong these

are great privileges. When we meet as we do now we should beseech the Lord for His Spirit, that we may be united with each other, and exercise a great degree of faith, thus fulfilling the prayer of Jesus to the Father regarding the principle of unity. Unless we are one we are not in the full sense the people of God. We should conduct ourselves in a way to tend to bring this to pass. To be united spiritually, we must also be in the bond of union in temporal things. If this course be taken, there might be restored the condition which existed among the ancient Nephites, when every man dealt justly with his neighbor. That people, however, lost that blessed state subsequently, indulged in pride, disputations and general unrighteousness. All proper action is the product of correct belief, the former being a product of the latter.

The speaker gave details of the establishment in one of the counties of Utah in 1874 of a board of trade, which undertook the exportation of wheat to the Pacific Coast. A mutual

agreement was entered into among the producers for mutual benefit. The business was done through an agent of the people's own choosing. The transactions opened in that connection with the association, at the time referred to, with wheat at the rate of 60 cents a bushel. By the united method of business adopted, in a short time it was raised to one dollar and seven and a half cents a bushel. This was not done by competition, but by unity. The people were united and strong. A similar result was attained by the same process and union of interests in the conducting of contracts for building certain railroads in this region. Subsequently the people became jealous of each other. Contentions appeared, the old condition ensued, and the people have not since been so prosperous. Employment has not been so plentiful. Zion's Co-operative Mercantile Institution was organized by President Brigham Young. His mind, reaching into the future, comprehending the interests of the people, he was led by the Spirit of God to organize it. It has done a mighty work, but it has not filled its mission. It is paying, perhaps, to-day, a quarter of a million of dollars per annum for labor, and we have a shoe factory here that is worthy of any community. They have established a tannery that gives employment to many men, and they are gradually advancing themselves in the establishment of home industries which bid fair to make Zion's Co-operative Mercantile Institution what we have long hoped and prayed it might become. But if we seek to undermine its influence, if we seek to show in the midst of the people that God did not inspire President Young in its establishment, or, if He did, that those who have conducted it have departed from the spirit in which it was organized, then its mission will never be successful. But if we shall build safely and energetically upon the broad and deep foundation which the Lord has given us in His revelations, we shall succeed in these things, the busy hum of machinery shall make music throughout the fair vales of Utah, and we shall have our home industries that will teach our

youth how to become interested, how to become industrious, how to become self-supporting, and how to become united in things both spiritual and temporal.

Recent efforts have been made to combine, to unite the wealth of this Territory, and we have succeeded to some extent. It was not the fruits of the labor of any one man or any score of men, but it was the result of the Spirit of God acting upon the hearts of those who had influence in financial circles. The object of that combination was not to form a monopoly in the midst of the people. Those who have interested themselves in the movement have never dreamed that it should become a monopoly and a means of oppression to the people; but the object was that, through this union, the several banks throughout the Territory would be enabled to loan their money more closely, and with greater advantage to the people. The cheaper you can make money to a community, the quicker will you give the means of enhancing and fostering those things which we so much desire to see established. When money becomes cheap the avenues of trade are open, and if we had to-day perhaps five millions of dollars unnecessarily invested in commercial circles, and that amount of means could be employed in building up and furthering home industries, how much happier we would become.

I thank the Lord for the woolen mills in Provo; and I trust that the mills which have been recently erected in Salt Lake City may prove a success.

I heard it said the other day that a gentleman who came from Boston, representing six different woolen mills, went to examine the products of the Provo mill, and after inspecting the texture of the home-made goods, and on learning the price, he declared that he could do no business in Utah, and therefore gave an order for a thousand pairs of blankets to be manufactured and shipped to Boston. When we can get on this basis and begin to export from Utah instead of importing everything, we shall become independent. What makes England—that little island—so powerful at the present time is her manu-

facturing interests, swaying the commerce of almost all the Christian world, and a great portion of the heathen world also. We shall not become a strong, united and influential people, until the best ability, prompted by the Spirit of God, shall come together of one heart and one mind and unite us in these things, build up Zion, and make the people happy, industrious, and prosperous in all they undertake to do.

God grant that the inspiration of His Holy Spirit may gradually draw this people together, and not permit the spirit of the adversary to tear us apart. That which binds together unites. That which softens the heart, that which makes the selfish man lay his money upon the altar and devote it to God, that which makes him feel that the riches of eternity are more valuable to him than the riches of this world, is that which purifies and sanctifies, and makes the people of one heart and one mind. That which tends to divide them and array them one against the other in spiritual and temporal things comes from beneath, and is not of God.

I am not afraid of what the world may do. We may be opposed from the outside; but the harder they press us the more cohesive shall we become. It is the dangers inside that I fear—the divisions that are arising amongst the people—that which is selfish, and makes men haughty, proud, and hard-hearted; which does not prompt them to feed the widow and the orphan, but rather to do the opposite—make themselves wealthy and live in palaces while their brethren and sisters whom God created, and whom He loves as much as He loves them, are neglected.

As God's children, we should feel towards each other as one common family. Let those who have riches in abundance give freely to those who have but little. I do not mean to say encourage idleness, but encourage industry and the prosperity of the people; and may God grant the time is not far distant when all we have, for the love of the things of God, shall be laid upon the altar of sacrifice for the building up of His kingdom on earth.

Apostle John W. Taylor spoke in

substance as follows: I have had great pleasure in this Conference thus far. I can bear testimony to what has been said. It makes us rejoice to hear the Gospel preached in plainness. What we have just heard is of the utmost importance. During the last several years I have been traveling among you as a peacemaker. Nine-tenths of the difficulties among the Saints are over financial affairs. You can readily see the truth of the statement of Brother Thatcher, that unless we are one temporally we cannot be spiritually. Any Elder who would come up to this stand and speak, his expressions would be to the same effect.

We are taught that if any are sick they should send for the Elders to administer the anointing with oil and offer the prayer of faith, and the Lord would raise them up. It is not the man who administers that is to do the raising up of the sick, but the Lord. The miraculous signs are enumerated in the New Testament. Anciently the disciples were informed that whatever they asked in the name of Christ, believing, would be granted them. A certain incident occurred wherein they failed to cast an evil spirit out of an afflicted person, and they explained the fact to the Savior. He said that the reason for the failure was that they had not fasted, and lacked in faith. The speaker cited several instances of healing by the Apostles anciently—notably the lame man at the gate of the Temple, related in the Acts. Christ performed many mighty miracles and works. In one place, however, he failed to accomplish much because of the lack of faith in the people. When the boy Joseph Smith, afterwards called to be a great prophet, was administered unto by the Father and the Son, it was the result of a prayer offered in full faith that there would be an answer. Not all have the same gifts, but they are given to men according to the will of the spirit which imparts them. I have a greater desire for the gift of wisdom than any other. In laboring among the Saints I discern that spiritual gifts abound among them.

We have the Book of Doctrine and Covenants, containing the revelations

given through Joseph Smith the Prophet. In it the Saints are enjoined to call for the Elders, but if they have not faith to be healed they shall be nourished with mild herbs, administered with skill by the hand of a friend. No one can administer herbs with skill unless this subject be made a matter of study. In this line people should have a knowledge of what they are doing. Many people have died for the lack of the application of this requisite skill. There are some who are so fanatical that they would almost rather see those related to them die for the want of a little skillful attention than have it said that a doctor had been in their house. I have been somewhat prejudiced in the past against doctors, but the more I become acquainted with some of them the more I think of them and the less I think of some of the charges they make.

The speaker gave an instance in his experience, in which a doctor who was traveling with him rendered effective service in some cases of emergency. This medical professional was traveling with the speaker in the capacity of an Elder, but had numerous occasions to make practical application of his skill.

Our greatest desire should be to build up the kingdom of God upon the earth; and our example should be such as to lead other men to glorify and honor the name of God. Joseph Smith and Brigham Young were Prophets of the Most High. I know that John Taylor was a Prophet, and that Wilford Woodruff is a Prophet, Seer, and Revelator. I declare unto you that the word of God will roll on until it fills the whole earth. Separate yourselves from all that is impure; cleave to that which is good, praiseworthy, and exalting in its nature, and the Lord will bless His people. Keep your covenants, do everything that has been commanded by the Lord in righteousness, and walk always in that straight and narrow path that leads to eternal life.

The choir sang "The Battle Song of Israel."

Closing prayer by Apostle George Q. Cannon.

SUNDAY MORNING.

Meeting was called to order at ten a.m.

The choir sang

With all my powers of heart and tongue,
I'll praise my Maker in my song, &c.

Prayer was offered by Elder Abram H. Cannon.

The choir sang

Shall I, for fear of feeble man,
The Spirit's course in me restrain, &c.

Apostle George Q. Cannon addressed the congregation. He read from 1 John iii.:

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

And every man that hath this hope in him purifieth himself, even as He is pure.

Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law.

And ye know that He was manifested to take away our sins, and in Him is no sin.

Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.

Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous.

In standing up to address you I depend upon the assistance of your faith and prayers. It is a serious responsibility to address an audience like this upon the principles of salvation. I should not attempt it if I did not hope to be assisted by the Spirit of God. We are in peculiar circumstances. There never was a time when, as a people, we needed counsel from the Lord more than we do at present. We cannot live without the word of God. Our gathering into these mountains has been in compliance with the will of heaven. The organization of these settlements in this mountain region is due to the fact that God has given commands, and the Saints have gathered in obedience thereto. Our preservation, growth, union, and strength, are all attributable to His blessings. If these were withdrawn we would be in a most pitiable condition.

We assemble to be instructed that we may better understand our relation and obligations to our Father,

and to better know how to discharge our duties. Thus far He has not concealed His counsel nor withheld His words from us. The reflection gives me joy, that from the organization of the Church the Latter-day Saints have not been left to grope in the dark, without the will of God to guide them. The voice of revelation has not been withdrawn. There has been a voice from God, by which the people could receive a knowledge of His will. Shall we not to-day praise the Lord that there has been no darkness so great as to prevent the light of the eternal world coming to us? Our path has been plainly marked out. Mankind may have been pursuing devious paths, but the direction in which we should travel has been plainly manifest to us. This has been the case from the beginning, and I thank God that this certainly has been given to us.

Our Father has answered our prayers in the past, and has shown us what to do. Persecution has laid its heavy hand upon us, but we have not been left to ourselves. This great work has not been deserted by its Founder; nor has His favor been withdrawn from us. He has ever been near to give us light and every gift necessary for our circumstances. This has been a great blessing, and is worth more to us than all worldly honor. Who is there that values eternal truth, that loves God, that desires eternal salvation, who would not give all he possesses for the blessings and favor of God? Men have died for less truth than we have to-day. They have made great sacrifices for principles less Godlike than those that have been revealed to us. These men have felt that they could sacrifice life itself for communication with the eternal world. Men have prayed for the Priesthood and authority of God, and have made boundless sacrifices to obtain it. What would Martin Luther have given for this authority? As it was, he dared the whole world; he took his life in his hand, and was willing to die for even the modicum of truth he possessed. But how much more willing he would have been to make the sacrifice if he had had the truths that we possess?

In the providence of God, His will was not communicated till this latter age. The earth had been drenched with the blood of Apostles and righteous men. The Priesthood was taken back to God till the time when He saw fit to communicate it. The courageous reformers will be rewarded for their labors, and receive the ordinances and salvation which they sought for. God's work is from eternity to eternity, and none of His children will be lost except the sons of perdition. Those men who struggled so nobly for the right will receive the great reward their fidelity to truth has entitled them to.

To us who have beheld this glorious day, the blessings and knowledge of the Gospel are given. We are chosen to be saviors to our ancestors—saviors of the world—because of the grace of God to us. What a people we should be, and how our hearts should swell in gratitude to God. Men have died for these principles we have received. They were hunted and slain because of their fidelity to the truth. How is it with us? Contrast our circumstances with those of the men to whom I refer. We have everything necessary for our comfort, elegant houses, abundant food and clothing; no hardships such as the ancient Apostles suffered. For us there has been persecution comparatively light, for there has been no sawing asunder, no beheading, no having to run to caves and dwell there with our wives and children; but we are enjoying all the blessings which God in His wonderful kindness has bestowed upon us, and He asks us to give unto Him our hearts. He asks us not to worship earthly things, but says to us, "Choose first the kingdom of God and His righteousness and I will add unto you all these other blessings. I want your hearts, I want your affections, I want your devotion, I want you to obey me." These are the requests which God, our great Creator, our beneficent Father, wishes of us. Will we give to our Father that obedience which belongs to Him, the source of our strength and life? How our hearts should swell with praise to Him, for He has rewarded us a hundred fold for all we have done.

Each Elder who goes on a mission testifies of the great happiness he enjoys in that labor. He testifies that God was with him, and His angels were round about him. These Elders return and associate among the people. To-day, you may go through our settlements, and though they may have spent years in missions, you cannot find them by their poverty; there is no distinction in their property to indicate their sacrifice, because God has multiplied His temporal blessings upon them, and prosperity attends them. Thus God manifests that He is willing to reward those who serve Him. Examine these things and you will find they are true. You Latter-day Saints can testify to them. This shows that those who serve God are blessed as no others are. Those who have been liberal to the poor, and have been strict in the payment of their tithes, have also received of similar blessings. They have been prospered more than those who have been stingy and neglectful of their duties. In this way God has been testifying to us that He rewards us for serving Him. And if we continue to obey His laws, blessings will continue to flow unto us, and the favor of God will be upon us.

The Apostle John says that "we will be like Him." It is for this purpose that God has revealed the Gospel—that His children may become like unto Him. I do not mean in a spiritual sense; that is, in the way these things are spiritualized by some men. We believe that we are the literal offspring of Deity. We have descended from the great Being who formed this earth, and from Him we have inherited the glorious aspirations to be like unto Him. With this hope within us we will seek to purify ourselves as He is pure.

In remarks made here a few Sundays ago by Elder Penrose, he referred to a doctrine held by some men about each people having their own God to worship. The Indian has his idea of God; the Hindoo has his idea of God; the various nations of the earth have their different views of God; and the Christian has his idea of God. Now, there is something correct in

this. We worship that which we admire; and no doubt everything that is admirable pertains to God and the Godhead. We may not have it all, even with our light and our intelligence. We may not comprehend all the attributes, and certainly cannot comprehend the greatness of our God. Others may have ideas of Him, correct to a certain extent. There is truth among even pagans. With the lowest of the human species there is something of truth from God. As men advance they receive more truth. This is the distinction between us and others. We believe in a God of revelation, who will give more and more light to us till we can become like Him.

We worship the Being who has revealed Himself to us. It was necessary at the outset of this work to have a revelation from Him. There were many erroneous ideas about God, and the first revelation to Joseph Smith was the appearance of the Father and the Son. I have heard that there are some among us who say that both are one person. This is a fallacy. There are two personages, the Father and the Son. God is the Being who walked in the Garden of Eden, and who talked with the Prophets. This revelation came to us in certainty. As I said, in the very outset, the Father and the Son were revealed in ineffable glory, and were seen by mortal men. Their testimony, this testimony, stands on record, corroborated and sustained by the testimony of others who have since seen the Lord Jesus Christ; we are living witnesses that they have seen Him, that He lives, and that He is indeed the Son of God and one of the two personages which form the Godhead. In this respect we differ from others; among this people there is knowledge concerning God. We know to a certain extent of Him and His attributes. "As man now is, God was; as God now is, man may be." We possess the attribute He possesses, and the object of the Gospel is to lead us to what He is. This is the true theory of evolution—that we can progress to become like unto God. This is the incentive of faithfulness.

[TO BE CONTINUED.]

FACTS AND EVENTS.

News from British Sulymah, West Africa, is to the effect that the British expedition has returned from the Wendeh country, after totally destroying the town of Wendeh and releasing some 3,000 captives.

The New York papers state that a "disease wave" has struck that city. It is in the form of epidemics of scarlet fever, measles, and diphtheria.

ST. PAUL, April 6.—A *Pioneer Press* special says:—Thirteen Indians were drowned at Victoria, B.C., on Monday, by the capsizing of a small schooner.

SAVANNAH, GA., April 10.—The Savannah cotton mill burned this afternoon. The flames spread so rapidly that the hundreds of employes barely had time to escape through the windows. Insurance \$40,000.

RALEIGH, N.C., April 8.—Almost the entire town of Smithfield, in Johnson County, was burned yesterday. The only buildings which remain standing are the county courthouse and a few dwellings. The total loss is estimated at \$100,000. Much of the property was insured.

CHICAGO, April 10.—By a collision between a passenger and freight train on the Chicago, Santa Fe, and California railway, near Joliet, this morning, young Mr. and Miss Hart, of Brookline, Mass., and the engineer of the train were killed, and several persons injured.

An appalling accident happened on the 29th of April, on the Grand Trunk Railway of Canada, near Hamilton. A Chicago train, crowded with excursionists traveling to New York to celebrate the Washington Centenary, ran off the line, with the result that two persons were killed outright, and eighteen were burnt to death owing to the cars taking fire. Twelve others were seriously injured.

CALAIS, April 28.—One of the numerous steam dredgers employed for deepening the entrance to Calais Harbor, opposite the new pier station, blew up at half-past six o'clock this evening, and immediately sank with all hands on board. Four mutilated corpses have been recovered, and three bodies are missing. Three persons sustained severe injuries, and others were slightly injured. A search is now being made for the missing bodies. The cause of the explosion is at present unknown.

NEW YORK, April 26.—The lingering apprehension of a recurrence of yellow fever in Florida this year has been strengthened. A sporadic case of unmistakable yellow fever has occurred at Sanford, Central Florida. Though there is no panic, energetic action will be taken immediately by the health authorities to prevent an outbreak of the disease. The situation, however, is not encouraging. The winter has been exceptionally mild in Florida, and in the cotton States generally the meteorological conditions are favorable. Should an outbreak of fever occur now, it will have seven months to run its course.—*Liverpool Post*.

A TERRORIZING GANG.—PITTSBURG, April 8.—A special from Uniontown says:—In addition to the terror inspired throughout Fayette County by the McClellan Town band of outlaws, they are creating great terror in the adjoining county of Preston, in West Virginia. When they were driven from their refuge near Marklesbury, they went across the line into West Virginia, and are now said to be located in a house near Glade Mills, a small hamlet. Reports say there are six of them in the gang now, and that nightly they commit some depredation on the citizens in the vicinity. So great is the excitement over their presence and the robbing and victimizing of the gang, that the neighborhood is in despair. Local desperadoes have joined forces with the gang, and they threaten all kinds of vengeance on anyone who interferes with them. The place where they hold forth is near a distillery, and this adds to their recklessness. Appeals from the people in the neighbourhood have been sent to the nearest town of any size, Kingwood, asking for help. An organized effort is to be made to capture them under command of Virginia officers. The district is so far away from telegraphic communication, and it is only accessible by a long journey, that particulars can only reach that place in a round-about way.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 6, 1889.

EMIGRATION.

THE season for the emigration of those of the Saints who desire to gather to the land of Zion having arrived, we publish this week the customary instructions pertaining to emigration matters, and bespeak for them a careful study on the part of all directly interested. It is desirable that the "gathering" operations of the Saints be conducted without haste or confusion, thus fulfilling the injunction of the apostle, that all things should be done decently and in order. Order is heaven's first law, and it is our duty and privilege to put that principle into practical operation in all the affairs of this life. By systematic efforts much of the vexations of life may be obviated, or at least reduced to a minimum, and delays, disappointments and loss avoided.

The emigration of the Saints in years past from foreign lands to Zion has been conducted most successfully, and there can be no doubt that the blessings of the Almighty have been upon the people because they have hearkened to the voice of wise counsel. Let those who purpose emigrating this year go and do likewise, and God shall prosper them.

We regret our inability to announce the completion of arrangements for this season's emigration; we can say, however, that there is no cessation of effort to obtain the usual concessions; but we are now fearful that the rates will be considerably more than last year.

We should not allow our minds to become despondent because the desires of our hearts are not realized promptly. If we have partaken of the Spirit of Christ as fully as we should, we will be able to say, "God's will be done," and we will feel to acknowledge His hand even in our disappointments. Those of the Saints who have made preparations for emigrating early this season, are doubtless put to great inconvenience and perhaps considerable loss; but they should remember that the "gathering" operations of the Church are just as much under the control and direction of the Almighty as the preaching of the Gospel is, for instance. The Elders who go forth to the nations can not open up their own way for the conversion of souls, nor can the Saints cleave their own way unaided through the difficulties that beset them in gathering to Zion. The hearts of the children of men are in our Father's hands, and when He sees that the time has come to deliver [the remnants of

Israel, He will do it, and then they shall go forth with songs of rejoicing and praise.

It never is time to move in the work of God until He himself leads the way, and it is quite as important, too, that we proceed then just as He may direct. By working in harmony with Him we are assured of success, and though we may not be able to comprehend all of His providences towards us, yet we have the Divine assurance that *all things shall work together for good to them that love God.*

The "all things" includes our emigration business, and, of course, the particular phase of it through which we are passing this season. If we admit, (and what Saint does not?) that God has anything to do with the matter, it is best as it is. If God is controlling it, no one should seek petulantly to change it, or to murmur because he is not always wholly pleased. As the true Saint is engaged in sustaining the cause of the Lord, we dishonor Him when we think that He is not working in the cause of the true Saint. God's cause and that of His people is one. The work is His, the "gathering" included, and our hearts should trust Him in the darkness as well as in the light, in disappointment as well as in joy. Let us keep in remembrance the words of St. Paul, that "godliness with *contentment* is great gain," and further, "I have learned, in whatever state I am, therewith to be content."

As heretofore announced, an independent company of the Saints will sail (D.V.) on the 18th of May. This arrangement has been made for the accommodation of those who cannot wait longer because of their circumstances. All others are counseled to be patient, and we shall at the earliest, practicable opportunity announce the dates of the departures of the regular companies.

IMPORTANT.

NOTICE AND INSTRUCTIONS TO EMIGRANTS.

THE following instructions are expected to govern the conduct of all who intend emigrating this season. Being derived from long experience, and calculated to administer to the comfort, safety, convenience and general welfare of emigrants, we urgently request that they be adhered to in every particular.

Full names, ages, and destinations of all who intend going should be sent to this Office, at least two weeks before departure of the company.

Dates of sailing, and list of fares for members of the Church, to various places in Utah, Idaho, etc., will be published as soon as ascertained from our American agent.

Certificates of membership must be shown, to entitle individuals to special rates.

£1 ADDITIONAL FOR PERSONS NOT IN THE CHURCH.

Children between 5 and 12 years, half the rates for adults; between 1 and 5 years, £1 17 6; under 1 year, 10s. Adult fare to New York, £3 15 0.

Emigrants must provide themselves with about TWENTY SHILLINGS each adult for expenses from New York to Ogden. Persons who arrive at New York without money to pay expenses to destination are liable to be sent back as paupers.

On the emigration drafts received at 42 Islington there is, sometimes, an amount in excess of actual fares; this is intended to meet expenses of over-

land journey, etc. Such amount will be handed to the persons designated, on their arrival at Liverpool, prepared for embarkation.

SECOND CABIN berths can be obtained for £2 5s. extra. Persons desiring to secure such berths, or **FIRST CABIN**, must so state in their application for passage, otherwise it will be understood that **STEERAGE** accommodation is wanted.

All emigrants should be in Liverpool (and the head of each family call at the Office, 42, Islington, to procure the necessary tickets,) as early as possible on Friday, the day previous to the sailing of the vessel.

All boxes should be well corded. Sacks are good for some kinds of luggage. All luggage should be plainly marked with the owner's name, and the name of the place of destination. In addition to the name of the town, **UTAH, U.S.A.**, should be also marked upon each piece. Marking should be done with paint or with lamp-black and oil upon the box or sack. When this is not practicable, pieces of leather may be used, securely fastened on with tacks or strong twine; paper is useless. Boxes should not be covered with canvas, unless arranged to open as readily as if uncovered, because the baggage has to be examined at New York, by the customs officers. Luggage wanted on the voyage should have the word "**Wanted**" marked upon it. As a rule, luggage is safer and better in the hold.

Emigrants, on their way to Liverpool, or those in charge of companies, should see that their luggage accompanies them. Where changes occur on the railroads, care should be taken to see that the luggage is transferred from one train to the other. This matter should not be left either to chance or the railroad porters; some one of the party should, with his own eyes, see that each article is duly transferred. It will save much labor and trouble to those who assist the emigrants, if the latter will, so far as practicable, book to **LIME STREET STATION**, and arrive there before noon on Friday. The brethren appointed to take care of emigrants and their luggage can easily be found, upon enquiry of any official at the Station. Those who wish to be met at any other station, should duly inform us of the time of their expected arrival in Liverpool and the name of the station *here*. On arrival, emigrants should remain with their luggage. In case there is no one from this Office to receive them, some one in the company should at once notify us of their arrival. We repeat, the others should remain with their luggage.

When passengers send luggage ahead of them, by goods train, to Liverpool, it should be sent one week in advance, and, in addition to name and destination, each box or bundle should have a label attached, marked **PASSENGER per S.S.**, **ALEXANDRIA DOCK**. Care of **GUION & Co., 21, WATER STREET, LIVERPOOL**.

There are some railway stations in the United Kingdom from which emigrants, who are *Steerage* passengers, are entitled to obtain transportation to Liverpool at less than the ordinary fares, by showing the steamship ticket, and on production of a special order which can be procured at this Office. The names of such stations may be ascertained by enquiry of the Conference Presidents. To secure the steamship ticket for this purpose, a deposit of £1 is required for each adult, and 10s. for each child, the balance to be paid on arrival of passengers in Liverpool. The special order alluded to, entitling the holder to reduced fare on the railway, will be given with the steamship ticket.

We desire it to be specially noted that adults are each allowed 150 pounds, or 10 stones and 10 pounds, of luggage free; and those between 5 and 12 are allowed 75 pounds, or 5 stones and 5 pounds, free. No free luggage is allowed to those under 5. All extra luggage will be charged 8 cents, or 4 pence per pound, from New York to Ogden. No one will be permitted to take any luggage over these amounts, unless he has money to pay for its transportation from New York; as it WILL NOT be paid for by this Office nor by our agent at New York.

The outfit needed for the voyage, by each person going in the **STEERAGE**, is a bed and bedding (which they are advised to bring with them so far as they have them), tin plate, tin basin, knife, fork, spoon, water-bottle and some soap. All of these articles and any others needed can be obtained, at the cheapest rates, through this Office.

Emigrants coming from a distance, should provide themselves with some food for use in Liverpool. A light box or basket, for provisions, to serve from New York to Ogden, will be found useful. A shallow box or basket, to stow under the seat, is better than a deep one. Estimated time, with stoppages, between those two points, seven days.

Boys or girls under 15 years of age are not allowed to emigrate, unless accompanied by parents or guardians.

A woman whose husband is in America, if she has minor children with her, should obtain from him an affidavit, sworn to before a Notary Public, certifying that he has sent for her and them, and that he is able to support them. Without such affidavit, the woman and children are liable to be sent back from New York.

SEA SICKNESS may be prevented, by getting the system in good condition before embarking. To do so, the following rules should be observed: Bathe frequently. Eat *only enough* of plain food; and let the principal victuals be coarse wheaten bread, oatmeal porridge, and vegetable soups. Do not swallow a lot of tea, or other slops, at meal time; rather drink plentifully, of pure water, an hour or two before eating. Eat no swine flesh in any shape. During the first days on the vessel, do not try to eat *all* that is provided; especially avoid greasy soups. Keep warm, and take plenty of exercise on deck.

DEPARTURE.—Elder Walter G. Adamson, who has been laboring in the Scottish Mission, took passage on the 27th ult. for America. For two or three months past he has been so badly afflicted with rheumatism as to make any active labor in the missionary field out of the question. The condition of his health demanded his release, and he returns home with our blessing, and prayers for his recovery to perfect health and soundness. He sailed in the S.S. *Alaska*.

DISTRICT MEETING.—The Scottish Saints held a District Meeting at 87 Gallowgate, Glasgow, on Sunday the 14th ult. From the reports of the proceedings which have come to hand, we learn that an enjoyable and profitable time was experienced. Brother D. Noble, Clerk of the Conference, speaks of it as follows: "There was a splendid spirit amongst us, and this was specially enjoyed by the Latter-day Saints, who are striving to keep the commandments of God. During the day about 150 strangers were in attendance. Good order prevailed, and strict attention was paid to the speakers."

ARRIVALS AND APPOINTMENTS.

FIFTY-FOUR missionaries from Utah arrived in Liverpool on April 26th, per Guion and Co.'s S.S. *Wyoming*. The sea voyage was somewhat unpleasant, but the entire party were in good health when they landed.

Nineteen of the number proceeded to Copenhagen on the following day, having been appointed to the Scandinavian Mission; their names are:—N. Nelson, C. J. Mortensen, J. Mattsen, S. P. Jensen, A. Johnsen, N. P. Madsen, J. Dahlquist, A. S. Schon, L. E. Larson, J. E. Johnsen, A. Ericksen, J. A.

Beckstrand, E. Sandersen, N. Nelson, C. Hermansen, L. K. Petersen, L. Petersen, C. Soderlund, and C. M. Jensen.

Eight others, destined for the Swiss and German Mission, departed at the same time; following are their names:—J. J. Friederick, J. Zollinger, J. F. Seiter, C. Schneider, C. Abegglen, F. Tnebint, H. F. W. Kammerath, and J. T. Miller.

William B. Preston, jun., remained until the 1st inst., and then continued his journey to Bern.

Elder Louis A. Kelsh, whose field of labor is to be the Turkish Mission, will proceed to Constantinople as soon as possible.

The missionaries appointed to labor in the British Isles, and the Districts to which they have been assigned, are as follows:—G. J. Farnes, John C. Ostler, Alvin A. Walters, and Richard Yeates, to the London Conference. John L. Jenkins, John McKellar, James R. Smith, David Murray, James B. Jardine, and Ralph Maxwell, to the Scottish Mission. James Wolstenholme, Arthur F. Cummings, and William Parker, to Manchester Conference. Alma H. Hale, and John F. Noyes, to the Irish Mission. Thomas Alston, and John S. Baugh, to Liverpool Conference. Robert Harman, Evan S. Morgan, and Abel J. Evans, to the Welsh Mission. Joseph Gibbons, and Edward Richins, to Norwich Conference. William H. Evans, Bristol Conference. George A. Rimington, Nottingham Conference. Edward M. Patterson, Newcastle Conference.

We cordially welcome these brethren to the European Mission, and pray that they may be abundantly blessed in their administrations, as servants of the true and living God.

Sister Sarah T. Wheeler, of Salt Lake City, also Elder William H. Haigh and wife, came with this company of missionaries. Brother Haigh purposes devoting his time, principally, to genealogical business.

PERSECUTION'S EFFECTS.

It may very safely be set down by the Latter-day Saints as a fact that if their present and prospective afflictions were not necessary for their development and the progress of the work they are engaged in, it would not be necessary for them to endure them. Their severity is in some measure commensurate with the extent to which they have failed to fulfil the obligations which have been upon them divinely enjoined, and the degree to which they have failed to grasp the nature of the kingdom of the Father.

Obedience, purification, and advancement in understanding are evidently the objective points sought to be established, through the medium of persecution and other methods, by

the 'heavens. Those are, however, the antipodes of the aims of those who are the instruments of the inflictions; hence their condemnation. The purpose of all these things is, so far as divine Providence is concerned, beneficent to the extent they relate to the victims.

It should not be a subject for wonder that those who are unable to look at the situation through the eye of faith should falter and fall. It takes a greater power than the natural foresight to see a glorious outcome beyond the present gloom. It can only be discerned spiritually through faith.

The purification of the people being an object for the attainment of which trials are permitted, a consummation which will cause a separation of the

unfaithful from those who stand firm in their integrity for the truth may be reasonably anticipated. It is not unsafe to look for them to come ultimately in the nature of a crisis in which each will be required to stand on sharply-defined ground upon which a clear cut line will be drawn.

If this hypothesis is correct, the divine object in graduating the afflictions of the Saints is markedly apparent. Crises which fall upon the people without previous preparation are natural creators of panics, causing good and well-meaning people to be thrown off their balance. When people go forward step by step, faith and comprehension increasing with experience, they are educated in a stern but effective school, which enables them to maintain a continuous stand for God, liberty, and truth. Those who falter and fall before the advanced stage of the process is reached may not be expected to take a proper position further along in the controversy; for as the lowering clouds thicken the inducements to do otherwise proportionately increase.

What is required of the Saints is to place themselves, as near as possible, in every thought and act, in harmony with the truth, which is the Word of God, that they may have the Spirit of Truth, which is capable of conducting them into the presence of the Father. It is also always necessary to consider present or earthly consequences as infinitesimal when compared with those that are eternal.

In relation to the cause and object

of trials and afflictions, a quotation from a revelation given through Joseph the Seer at Kirtland, December 16, 1833, has a present profitable application. It begins on page 349 of the Book of Doctrine and Covenants:—

Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out of the land of their inheritance,

I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

Yet I will own them, and they shall be mine in the day when I shall come to make up my jewels.

Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his son;

For all those who will not endure chastening, but deny me, cannot be sanctified.

Behold, I say unto you, there were jar-rings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

They were slow to hearken unto the voice of the Lord their God, therefore the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them; I will not utterly cast them off; and in the day of wrath I will remember mercy.

I have sworn and the decree hath gone forth by a former commandment which I have given unto you, that I will let fall the sword of mine indignation in the behalf of my people; and even as I have said it shall come to pass.—*Deseret Weekly News.*

THE EVIL OF NOVEL-READING.

THE mischief of voracious novel-reading is really much more like the mischief of dram-drinking than appears at first sight. It tends to make all other literary nourishment intolerable and to supercede food by drink. The voracious novel-reading to-day, as we have said, rejects Scott because Scott's novels contain so much that is not mere story telling. The genuine novel reader detests what he calls tame stories—stories in which the interest is not exaggerated and piled up

ten times as the interests of ordinary life. He wants to be feeling a thrill of excitement running through his nerves, always to be living in imagination through the concentrated essence of a hundred adventurous lives, instead of toiling calmly through the hopes and fears of one. No state of mind can be more unwholesome, because none is more calculated to divert the energies from the sort of quiet tasks to which they should be habitually applied, and to keep them

stretched on the tenter-hooks of expectation, waiting for a sort of strain which is never likely to occur, and if it did occur would certainly not find

a man's energies any the better prepared for it for having been worn out previously with a long series of imaginary excitements.

BEAUTIFUL FIGURE.

Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffold constructed for the purpose, some eighty feet from the floor. One of them was so intent upon his work that he became absorbed, and in admiration stood off from the picture, gazing at it with delight. Forgetting where he was, he moved backward slowly, surveying critically the work of his pencil, until he had neared the end of the plank upon which he stood. At this critical moment his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril: another instant and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him it was certain death—if he held his peace death was equally sure.

Suddenly he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the beautiful picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce imprecations; but, startled at his ghastly face, he listened to the recital of danger, looked suddenly over the dread space below, and with tears of gratitude blessed the hand that saved him. So we sometimes get absorbed in looking upon the pictures of the world, and, in contemplating them, step backward unconscious of our peril, when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved.

UTAH NEWS.

(Summarized from Territorial Papers.)

Over four hundred people went from Provo to Salt Lake City during Conference.

The work of surveying the big canal from Bear River to Ogden is progressing.

The prospects for a heavy peach crop this year have not been so good for several years past.

The Provo Factory is already suffering for the want of water, having had to stop several times lately.

The new stake house and grounds at Heber City are nearing completion for the dedication, which will be held there at the May Conference.

Heber City is building up very rapidly; it probably will see more new buildings erected this year than have ever been built since it started on its growth.

A meeting connected with the Woman Suffrage movement was held in the Assembly Hall, Salt Lake City, on the 11th ult. There was a fair attendance, the body of the building being nearly filled.

They are busy at Heber setting poles for the telephone wire, and will soon be in communication with Salt Lake. The people of Heber have long felt the need of direct communication with the outside world.

The Provo Woolen Mills have had a very prosperous year, and have just declared a dividend of \$1 per share. New machinery to the value of \$10,000 has been ordered, and when put in operation will greatly increase the output of the mills.

The "dry benchers" of Salt Lake City had an abundance of water on the 10th ult., but it was not in a shape to be of much benefit to them. Generally it had a damaging effect, in the way of flooded cellars, the contents of which were all soaked.

A fire started in the cellar of the Co-operative Furniture Company's premises, Salt Lake City, on the 16th ult. The firemen were on the spot immediately, and through their prompt action averted a serious conflagration. The loss is estimated at \$2,000 or more.

On the 8th of April, Apostle Francis M. Lyman was released from the Penitentiary, where he had been confined since the 14th of January last on a sentence of 85 days' imprisonment for living with his wives. He paid the fine assessed against him. He returned in good health to meet a hearty welcome from a host of friends.

The *Evanston Chieftain* says:—The Latter-day Saints meeting house was commenced on Monday, the 14th April. It will be a neat brick structure, and a credit to the congregation. The foundation was put in by Durnford Bros., of Evanston. The brick and ornamental rock work has been let to Baker and Fielding, of Salt Lake City. And the carpenter work goes to Mr. James Baguley, of our town.

The Beaver woolen mills started up the middle of March with very pleasing prospects of a fine run. Being a month sooner than usual, it causes the people to rejoice in the prospects of good times there. These mills furnish a blanket and yarn that is sought after in far-away California and neighboring territories. The Beaver mills have started out this year on a cash basis, and intend pushing their goods to other markets, and the present outlook is very encouraging. Mr. William Ashworth is the superintendent, and to his able management the credit of the boom is due.

In Ogden City work has begun on the Main Street extension of the street railway system, southward. On the 16th of April, Charles Lane, who has charge of the work, put on some six or seven teams, which were occupied in grading the street. It will be extended for six blocks. As soon as finished the laying of ties and rails for that distance would begin. The line ran to Thirteenth, though for some time the cars did not run any farther than Eighth Street. On the 18th, the widening of the track between Eighth and Thirteenth Street commenced. It will be remembered that that portion of the track had for some time been used by the narrow gauge tramway in grading the street. It was expected that on Good Friday the cars would run to Thirteenth. New ties were being put in from Fifth to Eighth, and the track graded up. The work on the Nob Hill extension has been resumed. The company will push things as quickly and energetically as possible, and several miles of street railway will be added in the near future. A number of men are employed on the northern extension levelling and filling in around the track.